



"Tarixi Nofeyi" as a source for illuminating the scientific activities of 20th century Bukhara madrasahs

Imamov Ulug'bek Ismailovich

Master's student of the Department of "Historiography and Source Studies" of Samarkand State University

imomovulugbek59@gmail.com

Annotation: The memoirs of local historians, foreign tourists and ambassadors are of great importance in the study of the history of Central Asia from the early Middle Ages to the invasion of the Russian Empire. In particular, many sources relating to the political, economic, social and cultural life of the Bukhara Emirate at the beginning of the 20th century have been preserved, they also give a large place to information about the education system. An important source covering the socio-political history of the Bukhara Emirate in the late 19th - early 20th centuries events in the typical manner of a historian, without regard to the interests of the Emirate of Bukhara or the Soviet government. This book was written by historians Sh. Vakhidov and Z. Choriyev. It was translated from Tajik into Uzbek and handed over to the readers. This work consists of an introduction, 15 chapters and a conclusion and was written between 1923 and 1927. This article describes the history of the madrasah of Bukhara at the beginning of the 20th century based on the work "Tarixi Nofeyi".

Key words: Memoirs, local historians, ambassadors, political, economic, social and cultural life, education system, socio-political history, source studies, tafsir, hadith, fiqh, kalam, usul, sarfu nahv, ilmi hikmat (logica).

Introduction

The paper describes the cities of Bukhara and Samarkand, positions and positions in the emirate, the military situation, science, the political activities of Amir Olimkhan, the position of the foremost workers of Bukhara after the Kolesov events, the occupation of Bukhara by the Red Army, the events of the emir's departure to Hissar, and then to Afghanistan. The structure of the Bukhara People's Soviet Republic (BSSR) and its political activities, the changes that took place in the country, the situation of officials and citizens who emigrated to Afghanistan with the emir, the events of the beginning of the "print movement in Samarkand. Extensive information is also provided on the state of education in the Bukhara Emirate, the activities of the madrasah, and events held in the field of education during the Soviet Union.

These are parts of the essay "On the merits of the noble land of Bukhara", "On the military policy of Bukhara regular soldiers and guns", "On the development of science and secular sciences in Bukhara, scientists, sheikhs and people." debt", "On the government of the allied shuras and the rule of revolutionaries in Bukhara". In the chapter "On the virtues of the noble land of Bukhara" in the book "Tarixi Nofeyi" it is noted that Bukhara is the center of religion and science, there are about 400 madrasahs, and 79 madrasahs are named by name. In the chapter "On the military policy of the



ordinary soldier and the guns of Bukhara", the author says that science, especially political science, developed in Bukhara in ancient times, but regrets that the state of Bukhara lags behind all countries of the world due to the lack of study of political science in recent times, and also: "Bukhara used to have an incentive to science. It did, but now it has built a building for decoration" he writes.

Main Part

The chapter "On the development of knowledge, secular sciences, scientists, sheikhs and people of duty in Bukhara" of "Tarixi Nofeyi" contains information about the subjects taught in Bukhara madrasahs and the teachers teaching in them. According to the author's note, Sharia sciences were taught in the madrasah, including tafsir, hadith, fiqh, kalam, usul, sarfu nahv, as well as the science of wisdom (logic). But the exact and political sciences are practically not taught.

The number of madrasahs of the Bukhara Emirate was 3-4 thousand people. The number of teachers teaching them was 800 people. Muhammad Ali Baljuvani divided the mudarri of the madrasah into 3: mudarri of the highest, middle and low level, Bukharai Sharif included Qazi ul-kuzzot, chairman of the kalon, sheikh ul-Islam, akhund, alam and mufti askar among the high-level mudarri of Bukharai Sharif. In addition, there are 22 muftis who teach in the field of Sharia fatwas, and they are considered middle-level mudarris. They could hold the positions of Sudur, Sadr, Sheikh-ul-Islam, Naqib, Miri Assad. After the general examination, they were given a dahyak (tithe) by order of the emir, and at the end of the reading of Hidayai Sharif, they were appointed to any public position. Being a dahyakdar is considered one of the Islamic laws of Bukhara.

In 1919, the author writes about the case of his receiving a dhyak as follows: "In 1337 AH (1919), in the presence of Hazrat Eshon Kazi Kalon, he read the chapter "Kitobi Nikah", "Avliy va Akfo" from "Hidayai Sharif" and passed the exam to get dahyaka. I was there". Another group of mudarri is the "banoraspo'sh" (those who wear banoras), there were 200 of them. Representatives of this community were appointed to the post of mufti. The next group - "asfal tadrisi" (low-level) were considered Mudarri. The last group consisted of imams and the like, and their number was more than 300. During this period, 13 bookstores, 96 reading rooms and schools operated in Bukhara. All madrasahs, mosques, schools and religious institutions have been assigned a waqf. Cells of the madrasah were bought and sold. But the sale of rooms in the royal madrasah is prohibited. Muhammad Ali Baljuvani in his chapter "On the Government of the Allied Soviets in Bukhara and on the Rule of the Revolutionaries" dwells on the work done in the field of education in the country after the formation of the Bukhara People's Soviet Republic.

Noting that 50 schools were created in the republic, Uzbek and Tajik teachers were appointed to teach in them, he noted the names of some schools: the building in front of the Devonbegi pond, in the courtyard of Kholdorbekjon on the edge of the Dasturkhanchi pond, the Accounting and Credit School, as well as the "Turon banda", the industrial school in the courtyard of Avliyokulbek Devonbegi, the music school of Torai Chorjoi Mir Muhammad Siddiq-Khashmat was opened in the courtyard at the Dasturkhanchi pond, and Fitrat Effendi headed it. They opened the Shams-ul-Arifin school opposite the Qazi Kalon pool. The school "Dar ul-Muallimini Farsi" was opened in the alley. In addition, telephone and aviation schools were appointed.

The author notes that after the establishment of the Bukhara People's Council, schools and universities were opened in the buildings of secondary and higher madrasahs. According to Muhammad Ali Baljuvani, mathematics, geography, political science, geometry, sarfu nakhv and



other subjects are taught in Uzbek, Tajik and Russian. Schools were established in the madrasahs of Mirzo Muhammad Nazar and Mirzo Ulugbek. Madrasah Kokaldosh was called "dorilfunun" (university). The madrasahs of Tursunjon, Govkushan and Abdulla Khan were called "dar ut-talibin". The Mir Arab Madrasah was called "Daryl Mudarrisin". More than a hundred scientists and teachers of Bukhara, who received salaries from the state, taught in these madrasahs.

The author is deeply offended by the transformation of some madrasahs into prisons by the government of the Soviet Socialist Republic and "the revolutionaries of Bukhara were fortunate enough to turn the Khorjin madrasah, the Pushaiman madrasah, the Otkur koshbegi madrasah and the Fatali koshbegi madrasah into prisons during the Bukhara revolution. "Many people from Bukhara were taken prisoner and imprisoned because they were the people of the emir" he wrote. The "History of Nofey" by Muhammad Ali Baljuvani contains a lot of important information about the Bukhara madrasahs. Classes in the madrasah are organized on the basis of curricula developed in the XII-XIII centuries, in the XX century, while in many countries of the world there is a technical development, the higher madrasahs of Bukhara are limited to the provision of religious education, after the formation of the Republic of Bukhara, the activities of the madrasah, those giving religious education are limited and they become vacant.

It has been consistently stated that schools and institutions of higher education were opened in its buildings. He mockingly declared that the transformation of three madrasahs into prisons by the leaders of the new government cannot be justified in any way. As a result of the analysis of the statements of Muhammad Ali Baljuvani about the madrasah, I would like to express my opinion about their state today. Considering that the main goal of the Soviets was to weaken the authority of the madrasah, along with all the architectural structures built by khans, emirs and rich people, it became common to turn madrasahs into prisons, and mosques into stables. But today, despite almost 30 years of independence, many buildings of the madrasah are in a dilapidated state. The fate of these architectural structures, built in the XV-XX centuries, remains indifferent to the officials of the Bukhara region and the city government. A favorite place of study for students, these once majestic buildings are in need of a major overhaul.

Conclusion

To sum up, we can say that a unique education system was formed in Bukhara, first primary schools, and at the next stage, education in madrasahs. The madrasah of education in Bukhara was an educational institution for the ruling circles of the emirate. Madrasahs of Bukhara did not have a unified curriculum and programs. Each madrasah has developed programs in subjects such as Islamic principles, Sharia rules, Arabic grammar and literature. However, by the 20th century, these programs, which had been programmed for many years, declined in importance. During the period of reforming the activities of madrasahs and scientific programs in Muslim countries, the former system was preserved in Bukhara. The madrasah mainly teaches religious education, and some secular subjects are also taught. Movements that originated in the second half of the 19th century. in the form of national education, by the beginning of the 20th century. took the form of modernism. The literary movement of Bukhara, which is directly related to the history of our country, was also influenced by the revolutionary realities that took place in Russia, Turkey, and Iran.

Representatives of the Uzbek classics of literature Ahmed Donish, Sadriddin Ayniy, who continued the democratic views of Shamsiddin Shahin, Abdulvahid Burkhanov, Abdurauf Fitrat, representatives of the literary environment of Bukhara entered the arena. The struggle for freedom,



equality, secularism and democracy was directly connected with the literary environment of Bukhara. In the poetry of the literary environment of that period, important issues of social life were brought to the fore after the realities of life. Complaints about time, expression of people's pain, social protest, open criticism of the era predominate. In the works of writers, the image of injustice is given in a critical, comic direction. At a time when the face of the city is drastically changing, the main task of our government is to preserve these structures built by our ancestors and pass them on to the next generation.

References

1. Kerensky O. M., Madrasah of the Turkestan region. – St. Petersburg: 1892.
2. Mirza Olim Makhdum Haji. History of Turkestan. – Tashkent: "Generation of the new century", 2009.
3. Muhammad Ali Baljuwani. Tarixi Nofey (translated from Tajik, the authors of the introduction and comments are Sh. Vakhidov, Z. Choriyev). – Tashkent: "Academy", 2001. 4-5 p.
4. Muhammad Ali Baljuwani. Tarixi Nofey. Pages 10-13.
5. Muhammad Ali Baljuwani. Tarixi Nofey. Pages 31-32.
6. Muhammad Ali Baljuwani. Tarixi Nofey. Pages 34-35.
7. Muhammad Ali Baljuwani. Tarixi Nofey. Pages 76-78.
8. Radjabov K., Inoyatov S. History of Bukhara. – Tashkent: "Thinking", 2016.